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THE

J. J.

BANNER OF THE COVENANT.

1851.

CONDUCTED BY

THE SECRETARIES OF THE BOARD OF MISSIONS OF THE
REFORMED PRESBYTERIAN CHURCH.

"For Christ's Crown and Covenant."

PHILADELPHIA:

PUBLISHED FOR THE BOARD, BY GEORGE H. STUART, TREASURER,
NO. 14 STRAWBERRY STREET, OR 13 BANK STREET.

1851.



Banner of the Covenant.

FEBRUARY, 1851.

Theological Discussions.

[For the Banner of the Covenant.]

PRAYER REQUIRED BY THE WORD OF GOD.

The duty of prayer is *commanded and enforced in the Scriptures*. And here as the passages are numerous, we shall select only a few from which it will be seen that God approves of and expressly enjoins the duty of prayer. And first, in 2 Chron. vii. 14,—God says to Solomon, in answer to his prayer at the dedication of the temple,—“If my people, which are called by my name, shall humble themselves, and *pray* and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ears attent unto the *prayer* made in this place.” Again, in Jer. xxix. 12, 13,—He says to his people who were in captivity in Babylon, “Here shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart.” From these passages it is very clear, that God approved of prayer and enjoined it under the Old Testament economy. And in addition to this he has revealed himself as ‘the Hearer of prayer.’ Ps. lxxv. 2. “O, thou that hearest prayer, unto thee shall all flesh come.” Let us now pass from the Old to the New Testament, and here we shall find abundant proof for the duty of prayer. And it is important that we should carefully read these passages, and meditate upon them, in order that we may hear God himself inviting and commanding us to pray,—Consider then the language of Christ himself, in Matth. vii. 7, 8. “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened to you; for every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.”

Here is the express command of our Saviour and King. How, then, can any person professing to be a follower of Christ, and confessing him to be the King and head of the Church, and recognising his supreme authority, refuse to obey this direct command? Is not such refusal to be viewed as disobedience to and rebellion against the King, who sits upon the holy Hill of Zion? Moreover we may observe here that the duty is connected with a promise, “Ask, and ye shall receive.” Now if the duty be not performed, the fulfilment of the promise cannot be expected. Those who will not ask, have no reason or right to expect that they will receive. Further, in Matth. xxvi. 41, He says to his disciples, “Watch and pray, lest ye enter into temptation.” Again, in Phil. iv. 6, Paul, speaking by inspiration of the Holy Ghost, says, “Be careful for nothing: that is, be not perplexed or unduly anxious, about the things of this world, but in every thing

by prayer and supplication with thanksgiving, let your requests be made known unto God." And in his first epistle to Timothy, ii. 8, he says, "I will therefore that men pray every where, lifting up holy hands, without wrath and doubting." Now after such an array of divine authority, who will question the duty and binding obligation of prayer? And how can any person who believes the Scriptures to be the word of God, and the supreme rule of faith and practice, neglect the duty of prayer, with a good conscience,—a conscience void of offence toward God? We are compelled to believe that the conscience of the prayerless man must be asleep on this subject, otherwise he would not sin against such clear light. It must be because he will not consider that he is so antichristian in his practice. Both reason and revelation unite in proving that prayer to Almighty God is an incumbent duty. It is a reasonable and Christian service, and those who neglect it do thereby show that they are unreasonable and antichristian. It is not our desire to be either harsh or severe, but we mean to be plain in dealing with immortal souls, in reference to their eternal salvation. And therefore we say let no prayerless person suppose for a moment that he is a Christian or in the way to heaven.

Again: *The example of the people of God and of Christ himself* proves the duty of prayer. It has been often said, that example is more powerful than precept. It is calculated to make a deeper and more lasting impression on the mind, inasmuch as the precept is reduced to practice. Now in reference to the duty of prayer, we are surrounded with a cloud of witnesses. If we will go forth by the footsteps of the flock, they will lead us to the duty of prayer. We may refer to the patriarch *Abraham*, the friend of God, and the father of the faithful. Behold how humbly and earnestly he pleads with God in behalf of the cities of the plain. And that his prayer was approved, is evident from the fact that God condescended to hear it, and promised to save Sodom if only ten righteous persons could be found in it. We have also the example of *Jacob* recorded in Gen. xxvii. 9, 12. And the example of *Moses*, in Ezra xxxii. 11, 14. To which we may add the examples of *Joshua*, *Ezra*, *Nehemiah*, *Solomon*, and *David*, who said, "I give myself unto prayer." Again, he says, "Hearken unto the voice of my cry, my King, my God, for unto thee will I pray. My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer to thee, and will look up." Again in the fifty-fifth Psalm, sixteenth and seventeenth verses, he says, "As for me, I will call upon God, and the Lord shall save me. Evening, morning, and at noon, will I pray and cry aloud; and he shall hear my voice." Indeed the book of Psalms might be appropriately called the Christian's prayer book. It is full of the language of prayer and praise. And in accordance with the preceding examples is that of *Daniel* when he was a captive in *Babylon*. The courtiers of the King who sought to destroy *Daniel*, had a decree made and signed that whosoever should ask a petition of any god or man for thirty days, save of the King, would be cast into the den of lions. But does this prevent *Daniel* from praying to his God? No. We are informed that when *Daniel* "knew that the writing was signed, he went into his house; and, his windows being open in his chamber towards *Jerusalem*, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." What a noble example of

devotion to God, and attachment to his cause. But to crown all, we have the example of our Lord and Saviour himself, who both taught his disciples how to pray and set them an example of prayer in his own holy life. Thus we learn in Matth. xiv. 23, that when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. And in Luke vi. 12. we are informed that he went out into a mountain to pray, and continued all night in prayer to God. Let all prayerless persons mark that—the Saviour of sinners continued *all night* in prayer to God, on a lonely mountain. He prayed on the mount of transfiguration, he prayed in the garden of Gethsemane, he prayed on the cross, and who can tell how often he lifted up his soul to his Father in Heaven, in ejaculatory prayer?

Such is the high and holy example of the Divine Jesus. Thus we have the example of the people of God, and of Christ himself, urging upon us the duty of prayer. How then can those who live without prayer, reconcile their conduct with their Christianity? They are not following the footsteps of the flock, nor are they following Christ the great chief head of the flock, and consequently we must infer that they do not belong to the flock.

[For the Banner of the Covenant.]

ILLUSTRATION OF PSALM CX. 7.

Mr. Editor,—This inspired ode will, by all lovers of the Bible, be acknowledged to contain a rich treasure of gospel truth. It brings strikingly to our view “the Man whose name is the Branch,” exalted at the Father’s right hand, and seated as “a Priest upon his throne,” wielding a sceptre of unlimited sovereignty over all the created universe of God, on behalf of his Church, chosen in his everlasting love, and ransomed by his blood. The concluding verses of the Psalm give us a comprehensive view of the exercise of this kingly sway, as unfolded in the administrations of Providence till the end of time. It is only, however, to the last verse of the Psalm that I wish at present to call the attention of your readers, and I do so because I think that its meaning has been very generally misunderstood.

There are two well known interpretations of the passage, between which the views of sound and judicious expositors seem about equally divided. The first is, that which refers it to the divine sustentation and comfort promised to and bestowed upon the suffering Saviour, by the eternal Father, to carry him safely through his work of vicarious obedience, suffering, and death. The promise of this heavenly support to the Divine Redeemer’s suffering humanity is found in several portions of the word of God. One selected from many may suffice: the passage referred to is Is. xlix. 9. “*Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.*”—To the assured hope of this pledged support we may refer to the language of the Redeemer in Is. l. 7. “*For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed.*” According to this interpretation, the Redeemer’s “*drinking of the*

brook in the way" is expressive of those supports and consolations which sustained and bore him up under the fearful pressure of his sufferings; and his "*lifting up the head*" means his triumphant success in going through his work until he could say "*It is finished.*"

The other well known interpretation is that which refers the passage to the covenanted connexion between his vicarious sufferings and his mediatorial exaltation. According to this interpretation, the Saviour's "*drinking of the brook in the way*" refers to his sufferings under the curse of the broken law as the substitute of elect sinners; and his "*lifting up the head,*" consequent on this, refers to the promised reward of his work in his exaltation to the mediatorial throne. The passage is thus considered as identical with the language of the apostle in Phil. ii. 6—11.

Both these interpretations are in perfect accordance with the analogy of faith, and they both bring to our view truths of vast importance in the scale of Christian faith. But I apprehend that neither the one nor the other is the truth which the Spirit of inspiration here intends to teach. Both alike labour under this insuperable difficulty, that they refer the passage to the Redeemer's state of humiliation during his pilgrimage on earth, while all the rest of the song evidently refers to his state of exaltation.

Had the Psalm *commenced* with this, the apparent incongruity would have been avoided, but it seems hard to suppose that, after a comprehensive summary of the exalted Redeemer's victories over his enemies, the inspired penman would return to the consideration of his preparatory state of humiliation, and *close* with this. The unity of the passage is preserved, and the apparent incongruity avoided, by receiving the language of this verse as expressive of the "*perseverance and final triumph of the mediatorial King.*" According to this view I apprehend that the Lord Jesus Christ is here represented as a mighty conqueror, who has already vanquished his enemies, and is now pursuing after them to their final discomfiture. To understand the full force of the figure we must bear in mind the scarcity of water throughout a large portion of the oriental country. The pursuit of a vanquished army might be very readily baffled and rendered unavailing by the mere circumstance of the pursuers being under the necessity of turning out of their way to drink. Thus we learn that Samson after his great victory over the Philistines was ready to faint for thirst, and unless a miraculous supply had been provided for him upon the spot he would have perished. But in the case before us the conqueror finds "*the brook in the way,*" and consequently is in no need to turn aside to drink, so as to occasion delay, but, being immediately refreshed, presses on without delay to final victory, affording no time or opportunity for his enemies to escape out of his hand. The meaning, then, of this strongly metaphorical language, I apprehend to be simply this,—that the exalted Redeemer, in the mighty work of subduing his enemies and those of his Church, will not stop or turn aside, or have the work retarded until he has obtained a full and triumphant victory. "He shall reign till all his enemies are put under his feet."—This view is corroborated by the language of Psalm xviii. 37th, which we know is the language of Zion's exalted King, and which I take to be parallel to the passage under review. "*I have pursued mine enemies, and overtaken them; neither did I turn again until they were consumed.*"

I have wounded them until they were not able to rise; they are fallen under my feet," &c.

The precise character of the events which will characterize this final triumph of the mediatorial King is in a great measure unknown to us, and conjecture is nearly all that we can attain respecting it. From various portions, however, on the page of prophecy, we are led to the conclusion that the period will be marked with fearful and visible judgments on the enemies of the Lamb. There are two portions of the inspired word to which I would invite the special attention of your readers, as respecting this final issue. These passages show that Prophets and Apostles had the same vision, and spake the same things. The one is Is. lxiii. 1—6. The other is Rev. xix. 11—21.

If the above reflections shall have the effect of leading any of your readers to a more careful examination of the prophetic page,—or giving them more clear and exalted views of Emanuel's victorious sway,—or inspiring them with brighter hopes respecting the issue of providential arrangements,—my object will be gained.

H.

Practical Essays.

☞ THE FINGERS OF CHRISTIANITY.—BY ELIHU BURRITT. ☞


The following short article by the celebrated Elihu Burritt, the distinguished Blacksmith, eminent for his learning, but still more eminent for his efforts in the cause of philanthropy, has been published in a tract form by a gentleman of this city, "like-minded" with the author. It contains some valuable remarks, and we hope will produce a good effect upon our readers.

If there be one sentiment which, more than any other, is common to Christians of all denominations and countries, it is the sentiment inspired by a conviction that the principles and spirit of Christianity are alone capable of exterminating from the earth War, Slavery, and all other forms of violence, oppression, and wrong. Thousands, and perhaps millions, of truly devout and pious persons believe and affirm that the simple preaching of the Gospel of Jesus Christ, accompanied by the power and demonstration of the Holy Spirit, must and will do this great work. And thousands of the same belief feel that it is almost irreverent to associate with the principles and doctrines of the Christian religion, any considerations or interests founded upon mere humanity, economy, or political and commercial expediency. They would have the doctrines they profess all, and in all, and above all, in the great victory to be won over the monstrous evils which afflict the world. Why then, they sometimes ask, should professing Christians, men and women of undoubted piety, associate themselves in Peace, Anti-Slavery, Temperance, and other Societies, to do a work which ought to be the conquest of Christianity, and the mission of the Christian church? Have not the first, the most indefatigable advocates of these different enterprises of humanity, been members of the Christian church—godly, prayerful men and women? Certainly.

Have they not arrayed against the systems of iniquity and wrong they combated, the principles and doctrines of the Gospel, which the Christian church alone professes to hold, preach, and apply in their purity? Certainly.

Then, if both the principles and the men that constitute the working vitality of these different Societies, are taken, as it were, from the very heart of the Christian church, why should they "come out of her," to a certain degree, in order to concentrate their benevolent activities in other associations, into

which unbelievers may be admitted? Can any society on earth be better adapted, by its social organization, to eradicate War, Slavery, Intemperance, violence, and wrong, than the Christian church? Certainly not.

Then what plea of necessity can you institute for the association of Christians in these extraneous Societies? To give Christianity A FINGER. 

To point its eternal principles and prohibitions straight into the face and eyes of sins and systems that have defied Christianity, and trampled humanity in the dust.

GIVE CHRISTIANITY A FINGER. 

Yes, give it such a FINGER as John the Baptist pointed at the sin of Herod, when he said, in the audience of his parasites, "It is not lawful for THEE to do this thing." Herod had braved the generalities of the Decalogue. He thought he had "got around" Moses, and made a satisfactory "compromise" with the Scribes, Pharisees, and Levites of his day, in the matter of his brother's wife. But when that austere missionary of the wilderness stood in his presence, and with his stern finger pointed at HIM and HIS SIN by NAME, he quailed, conscience-stricken, before the personal application of the commandment. Had John contented himself with the abstractions of the law, and, like the Pharisees, tithed away its power upon the conscience, by revolving before the eyes of the sinner generalities which he might escape, Herod would not have been troubled, nor the man of God thrown into prison. Perhaps, if he had only said, "It is not lawful for a man to have his brother's wife," the tetrarch might have parried off the divine prohibition, and John have worn his head till the day of his natural death. But the faithful herald of the Son of God gave a FINGER to the commandment, which nailed the culprit to his crime. "It is not lawful for THEE to have HER!" "THOU art the man," and this is the sin upon THY soul.

The Peace Society is only the FINGER of Christianity, pointed, like John the Baptist's, at a monstrous and bloody iniquity, which out-Herods all human crimes—a finger that aims at the conscience of every human being the piercing point of the commandment, "It is not lawful for THEE to kill THY brother man upon the field of battle." It is not lawful for thee to lay thy hands, with murderous spirit and intent, upon a human life; to shorten the probation of a human soul, and to peril all the precious possibilities of its immortality, for any evanescent consideration of time and sense.

The Anti-Slavery Society is only another FINGER of Christianity, pointing the great rebuke of the Gospel of Christ against the slaveholder of every clime, country, and colour; saying to him, with the emphasis of John's declaration to Herod, "It is not lawful for THEE to have and to hold THY brother man in bondage." It is not lawful for thee to bind, beat, and *chattelize* thy fellow-being, who, by the purchase of the Son of God, may wear his immortality in the first rank of the redeemed in heaven.

And were these and other FINGERS of Christianity unnecessary for the welfare of mankind, and for the honour and vitality of the Christian religion? Had not the most godly and powerful divines of the modern world lived and preached prior to the great slaughter-day of Waterloo? And was the morrow of that awful day of blood too early for God fearing men in different countries to associate themselves in Peace Societies, for the purpose of arraying the truths of divine revelation against a system which had proved itself to be the embodiment of all human crimes? When African Slavery had gone on for one hundred and fifty years, accumulating horrors and atrocities in its steady accretion of iniquity, and that, too, in the face and hearing of what was called "the simple preaching of the Gospel," was it too early for Christians of all denominations to associate themselves in Anti-Slavery Societies, for the purpose of arraying the principles of their religion against a practice which had proved itself to be, as the pious Wesley called it, "the sum of all villainies?"

But we cannot concede to the persons who advance these objections, the

justice of the terms they employ. That is NOT the simple preaching of the Gospel, in any TRUTHFUL and HONEST SENSE, which leaves untouched and unnamed, practices which dishonour religion and degrade humanity—systems which involve the suspension of all the moral laws, and give ascendancy to all the wicked passions of which human nature is susceptible. Suppose the prophet Nathan had terminated his message to David with the mere recital of the parable of the poor man's ewe lamb, and then politely bowed himself out of the royal presence, leaving his sovereign to deduce from the allegory an application to the hidden and darling sin of his heart. Would that have been the simple preaching of the Gospel he was commissioned to proclaim in the ears of the sinning king? Would God, or his own conscience, have been satisfied, if he had contented himself with the moralities he had thus generalized in his parable? No; "THOU ART THE MAN!" was the FINGER and voice which carried the commandment into the very heart of the guilty monarch's conscience, and "his sin revived, and he died" unto the law.

But we need not travel back to find a proof of the position which we have illustrated. If there be a town in the United States which might be regarded as the citadel of American Slavery, it is Charleston, S. C. Still, perhaps, there is no town in the Southern States in which there is a greater provision for "the simple preaching of the Gospel," as it is called, than in this metropolis of that inhuman system. Perhaps, in no town on the American continent, do the ministers of the Christian religion affect to preach its fundamental doctrines with greater power and purity. There that "simple preaching of the Gospel," that never points a rebuke against human slavery, has been tested for more than a century, by all denominations of professing Christians. There, all the precepts of the moral law, all the truths of divine revelation, have been generalized and revolved, Sabbath after Sabbath, for a hundred years, without disturbing the conscience of the slaveholder. What lacks this administration of the Gospel? What attribute does it need, in order to fulfil its mission, "to break every yoke," and to let the prisoners of slavery go free? It lacks a FINGER, an honest unwavering FINGER, which shall point the lightnings of Sinai at the conscience of the slaveholder, until he shall gladly let the people go, whom he has made to grind in his house of bondage. And such a FINGER the Anti-Slavery Society is organized to supply.

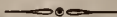
But we trust that the time has come, when Christian philanthropists will not be pressed for an apology for associating themselves in Peace, Anti-Slavery, and kindred Societies. Why, the very existence of these societies is a standing and palpable apology in itself—an apology for the short-comings of the Christian church; a kind of extraneous supplement to her integrity; a kind of half excommunicated faculties, which should have been as dear to her as the apple of her eye; faculties which she should have wielded, with unanimous purpose, to the glory of God and the good of mankind. If, at the Reformation, the Christian church had incorporated into its faith, practice, and preaching, those principles of the Christian religion which the friends of Peace, Freedom, and Humanity have arrayed against War, Slavery, and every form of oppression and wrong, there never would have been an apology for a Peace Society, or any association of kindred character. The existence of such societies would never have been dreamed of. And even now, if every one of the hundreds of thousands of Christian congregations, scattered over the face of the globe, would have a FINGER, like John the Baptist's, pointing the rebuke of the Gospel, with unsparing honesty and unwavering precision, against all the systems of violence and oppression which fill the world with misery, lamentation, and wo, the Peace Society, the Anti-Slavery Society, and all the other Societies organized for "Peace on earth, and good will to man," might disband to-morrow; and all the populations of the earth might exult, with a hope that has its hand upon the reality of its aspiration.

THE SAINT AND THE SINNER.—If Christ should say to the wicked as to the righteous, on the last day, “I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink,” &c., they would not ask, “When saw we thee hungry?” &c. They would think themselves deserving of the commendation, for they always contended that they had good hearts, and loved Christ. Just so it is now. His enemies most confidently and strenuously assert that they love him, while his friends are very suspicious of themselves, often doubt whether they do love him, and are always slow to declare it; and when they do, it is always with regret that they love him so little.

Christians wonder why they *should* be saved. Sinners wonder why they should *not* be saved. The sinner asks, “What have I done?” The Christian, “What have I *not* done?” The sinner says he does the best he can. The Christian knows he does not. Who was it that said, “Behold I am vile?” Was it Saul, Judas, or Jeroboam? No. It was Job, “a perfect and an upright man, one that feared God, and eschewed evil.”

The habits of an evangelically righteous man are holy; his sins are but occasional acts, contrary to his fixed habits; whereas, with the unregenerate, it is just the reverse. He may do good actions, but his habits are sinful. The Christian acts out of character when he sins; but when the other sins, he acts in character. With the former, sin is a digression; with the latter, it is the main stay. The one walks in the ways of obedience, though he is guilty of occasional aberrations; the other walks in the ways of disobedience habitually. Devotion is with the Christian a habit, though he is sometimes undevout; so is trust in God, though he sometimes distrusts him; so are sobriety and the severest rectitude, though he may occasionally be betrayed into acts that are opposed to these virtues.

It must be acknowledged that if the sinners are not out of their senses, the saints are. There is madness somewhere. If Festus was not beside himself, Paul certainly was. The one party or the other is dreaming. Who is it, Paul or Festus?—*Nevins.*



Poetry.

The following lines were found accidentally, and we are unable to say who is their author. They contain such excellent counsel that we publish them in the Banner.

SPEAK KINDLY.

Oh never let us lightly fling
A barb of wo to wound another!
Oh never let us lightly bring
The cup of sorrow to a brother!

Each has the power to wound, but he
Who wounds, that he may witness
pain,
Has spurned a law of charity,
Which ne'er inflicts a pang in vain.

'Tis godlike to awaken joy,
Or sorrow's influence to subdue:
But not to wound, nor to annoy,
Is part of virtue's lesson too.

Peace, winged in fairer worlds above,
Shall lend her beams to lighten this,
When all man's labour shall be love,
And all his aim his brother's bliss.

MARY.

ALL'S WELL.

The clouds, which rise with thunder, slake
Our thirsty soils with rain;
The blow most dreaded, falls to break
From off our limbs a chain;
Our very sins and follies make
The love of God more plain;

As through the shadowy lens of even
The eye looks farthest into heaven,
On gleams of star and depths of blue
The glaring sunshine never knew.

National Era—J. G. W.

A SWARM OF BEES WORTH HAVING.

Be patient, B prayerful, B humble, B mild,
 B wise as a Solon, B meek as a child;
 B studious, B thoughtful, B loving, B kind;
 B sure you make matter subservient to mind.
 B cautious, B prudent, B trustful, B true,
 B courteous to all men, B friendly with few;
 B temperate in argument, pleasure and wine,
 B careful of conduct, of money, of time;

B cheerful, B grateful, B hopeful, B firm,
 B peaceful, benevolent, willing to learn;
 B courageous, B gentle, B liberal, B just,
 B aspiring, B humble, *because* thou art dust;
 B penitent, circumspect, sound in the faith,
 B active, devoted; B faithful till death,
 B honest, B holy, transparent and pure;
 B dependent, B Christ-like, and thou'lt B secure.

Romanism.

SPREAD OF POPYERY IN AMERICA.—The following brief history of the spread of Popery in America has been abridged for our paper from the letter of an American Jesuit in the "Catholic," an Italian paper published at Genoa, in the kingdom of Sardinia.

"The existence of Catholicity in the United States commenced, probably, in 1632, when Lord Baltimore, at the head of a colony of English Catholics, compelled to fly from England, settled in Maryland; and founded the first church, comprising as many confessors of the faith as members, under the direction of two Jesuits. The colony was quickly enlarged by Catholic refugees from Ireland, France, and Germany. From that time till 1776, the same laws that restricted the English Catholics from the exercise of their religious rights, were in full operation in the American colonies, and Catholicity was barely able to keep itself alive. But from that time, missionaries poured in from every quarter; the faithful took heart; the pastors redoubled their zeal; and the number of conversions soon became larger than the power of the workmen to meet them. As Maryland was the centre, in 1800, Baltimore became an Episcopal see. To-day there are three arch-diocesses; Baltimore, New York, and Saint Louis; and twenty-seven bishopricks,—in all thirty diocesses. The number of priests, not reckoning those of California and New Mexico, is 1,030. There are more than 1070 churches, with about 500 chapels, 19 seminaries, 17 colleges, 91 preliminary schools, 19 orders and religious congregations, to wit, Benedictines, Dominicans, Augustinians, Franciscans, 'Premonitres,' Jesuits, Lazarites, Sulpicians, Redemptionists, Trappists, Oblates of Mary, 'Crucifiers,' Congregations of the Most Precious Blood, Brothers of the Christian Doctrine, Brothers of Saint Francis, Brothers of the Christian Schools, Brothers of Saint Patrick, Brothers of the Society of Saint Mary, and Brothers of the Holy Cross.

There are likewise 18 female orders, to wit, the Carmelites, the Dominicans, the Ursulines, Ladies of the Visitation, Sisters of Charity of St. Joseph of Nazareth, of St. Vincent de Paul, the Sisters of our Blessed Lady, Josephines, Sisters of the Good Shepherd, Ladies of the Sacred Heart, Sisters of Loretto, of Mercy, of Providence, of Charity, of the Blessed Virgin, of the Holy Cross, of the most Precious Blood, and of the Immaculate Heart of Mary. All these are comparatively commencing, but promise to increase *one hundred per cent. per annum.*

The conversions are very considerable among the native Anglo-Americans, many of whom contribute largely to the building of churches and the founding of charitable institutions. Abjurations and baptisms are frequent. Nor are the abjurations by ministers rare. Two, who passed for the wisest and most zealous pastors of the Anglican Church, abjured at New York, a few months ago, which caused a great noise among Protestants. The celebrated Brownson, the most eloquent writer in America, was a minister before his conversion. The worthy and zealous Archbishop of Baltimore was born in Protestantism; and many of the ablest priests have been Protestants—and even ministers. Already Catholicity is superior to any one of the other sects, taken apart; and

before long it will outnumber all the sects taken together. The Catholics of the United States now amount to between a million and a half, and two millions.

Such is an epitome of the history of Popery in America, furnished by an American Jesuit to the Italian editor. It is obvious, that as Matthew Wilkes said to his Tabernacle flock, in collecting for missions, the secret of success is that "they are all at it, and they're always at it," in the work of propagating their religion. And there must be more of this spirit of constant activity every where, in order to successful competition.—Nor is there need of despair. It is true the Roman Catholics have the advantage of the soil,—the corrupt heart, to which error is kindred and congenial; but the Almighty Spirit is promised to the sowers of the seed of the truth to make it bring forth fruit to the glory of God.—*New York Observer.*

[From the New York Evangelist.]

SABBATH IN ROME.

Extraordinary efforts seem to have been made this autumn to attach the people to the Government and the priesthood, by Sabbath diversions. For example;

"*Notice.*—The Tusculan Municipality propose to give the following diversions during the present autumn:

Sabbath, 29th Sept.—Horse race at 1 p. m.
 Do. " —Lottery at 5 p. m.
 Do. 6th Oct.—Fireworks at 8 p. m.
 Do. 13th Oct.—Horse race at 1 p. m.
 Do. 13th Oct.—Lottery at 5 p. m.
 Do. 20th Oct.—Horse race at 5 p. m.
 Do. 20th Oct.—Fireworks at 8 p. m.
 Do. 27th Oct.—Horse race at 5 p. m.

Prizes of the lotteries on each occasion, 80, 10, 7, and 3 dollars. Music afternoon and evening."

The above is a programme given by a municipality, but it is done at the direction of the spiritual authorities. The priests swarm at the races and lotteries. One more programme of the kind and I dismiss the subject:

"*Festa at Frascati.*—The Officials and Sacristans of the venerable Confraternity of the most holy Sacrament will solemnize in their Oratorio the feast of the same name of the Great Mother of God, on Sabbath, the 22d Sept., accompanied with the following diversions: At 1 o'clock, horse races; at 5, lottery; at 6, fire balloon; at 8, fireworks."

Such is Romanism, where it has undisputed sway. Were Cicero to arise in his ancient Tusculum, what advantage would he discover in the dispensation of this "venerable Confraternity of the holy sacrament," celebrating in this manner the Virgin Mary, above the old Confraternity of the Mysteries of Diana, who made the same spot ring with the cheers of their chase-loving goddess?

The effect of all this folly and gross idolatry is, however, more adverse than favourable to the Government and the religion of the State. Men are exceedingly cautious in expressing any disapprobation of what is directed by the priests, at the present moment; but wherever I have had an opportunity to draw out any respectable person upon the subject of these diversions, I have found a strong sentiment of disapprobation, and a feeling of contempt for the priests in consequence. The eyes of the middle class are perfectly open to the designs of the Government and of the priests in all these practices, and the result is a loss to the Romish Church of the affections and faith

of thousands who would have resented any direct efforts at Protestant propagandism among them. I am satisfied, from considerable inquiry on the point, that a serious, kind, and diligent priest still possesses more influence in Italy than any other style of man. Even in the whirlwind of revolutionary violence some such received the greatest respect; precisely as during the revolution in France, in 1848. It is the worldliness and ignorance of the Italian priests that is bringing down Romanism at the centre. I think we should rejoice in the influence that yet remains to any honest and intelligent priest, as it implies a certain basis of religious principle in the community. I find that the thorough priest-haters are by no means the most hopeful subjects for religious instruction, or of very respectable standing. I think, too, that the best hope of religious reformation in Italy lies (so far as human instrumentalities are concerned) in the better class of the priests. The early reformers were once priests, and their best followers have been the most serious Romanists.

The Lord chose those instruments to work the mighty change, rather than philosophers and satirists, and he continues to employ such for the conversion of Romanists in our own day, rather than Protestant ministers of the gospel.—In our hostility to Romanism, have we not too much overlooked this fact in the providence of God? have we not too much restrained prayer for the conscientious portion of the Romish priesthood, and counted unreasonably upon the influence of Protestant writings and direct address upon Roman Catholic mind?

Your readers must have inferred from the facts respecting the state of Rome, already laid before them, that whatever desire there may be in the middle class to have a reformed religion, they take good care to conceal it. The stringency of government measures in respect to the Bible and religious books not authorized by the Papal Church is almost inconceivable to those who have been accustomed to the freedom of the press.

Laws that to us would seem purely absurd from the excess of their exactions, are here thoroughly carried into effect. The prohibition of the Bible without notes is no dead letter statute here. I have known men of first rate education and high standing in society, to take their Bibles obtained during the Republic, to the residences of the English, with the confession that they did not feel safe with the book in the house! I have been asked to receive books which had just been accepted as presents from some English family, because the person dared not take them home! If your readers suppose that these are cowardly people, of no independence of mind, I answer for them that they are without strength against the Inquisition, and, probably, not prepared by grace to stand persecution; but otherwise they are men of influence and spirit. It is said there are at least twelve thousand stand of arms concealed in Rome, ready to be used against the Government at an hour's notice. I doubt, however, whether to the thousands of New Testaments circulated in Rome in 1848—49, one hundred could be produced by the original holders.

But what is the effect of this terrible spiritual despotism—this severe prohibition of the exercise of the most sacred of human rights—the right of religious investigation? The infatuated priesthood rejoice in the result of the extermination in Rome of the books put in circulation by Protestant Christians. But in exterminating them by force they have commended them. Such a poor argument against the Bible particularly, works against those who use it. The eloquence of a Payson to prove the "Bible the best of books," would have had feeble influence in the Eternal City in comparison with the persecution of a tyrannical government as "the most dangerous of books." To me there seems nothing so encouraging for the future of poor Italy, as the preparation effected by the present authorities for the general reception of the pure word of God, as containing the solution of the great political and social evils of the land.

Let no one who has a heart to pray for Italy be discouraged at the present total suppression of Protestant propagandism in Tuscany, Romagna, and Naples. The manner of suppressing it has done wonders in opening the eyes of the nation to the unscriptural character of Romanism; and, furthermore, we ought from the whole course of God's providence to expect that in the event of the regeneration of the country, the pride of the Protestant world will be greatly humbled, and every soul will be convinced that the glory is not unto men, but unto the Lord.

The Family Circle.

FAMILY RELIGION.

“There is probably scarcely any deficiency of the church in the present day, as compared with preceding generations, more apparent than *the neglect of domestic religion*. This, I believe, is generally admitted, and not without reason. In addition to the devout and regular performance of family prayer, night and morning, the evenings of the Sabbath were by our forefathers a consecrated season for the catechetical instruction of the children. The father, with patriarchal grace, acted as the prophet as well as the priest and king of his household; and as a consequence naturally to be looked for, the churches were principally replenished from the families of the righteous. Is it so now? Are the communicants at the Lord's table chiefly composed of ‘the children of the kingdom?’ How is this, but from a relaxation of domestic religion? Family prayer, though in few families omitted, is not performed with that constancy, solemnity, and fervour, which is calculated to interest and to edify; parental authority is not maintained with that steadiness which is adapted to inspire respect, and that affection which is likely to secure obedience; and as to the judicious, diligent, and engaging communication of religious instruction, which is necessary as well to inform the mind, to enlighten the conscience, and to form the character, it is in some families almost entirely neglected. I bring no false accusation, when I affirm that, in many houses, the heads of which stand high among the professors of the day, family religion is but the form of godliness without its power. On the other hand, it is my happiness to have been the delighted witness, and that in many cases, too, of the blessed and holy results of a good system of domestic religious instruction. But it cannot be said that this generally prevails in the religious world. Far more solicitude is felt, and far more pains are taken by many, to educate their children for this world than for the next, and to fit them to act their part well for time, than to prepare them for the scenes of eternity. *Catechetical instruction*, I lament to think, has fallen too much into desuetude, and has gone out of fashion with many. True it is, that a judicious and well-informed parent can dispense with such helps, and leading his children at once to behold the wide expanse of religious truth, as it spreads out in boundless grandeur in the Bible, can point out the separate beauties and harmonious scenes of the whole prospect. But this is not the case with all. They need something more than the Scriptures, and can do little except in the way of catechism. Besides, it is a question, whether the adoption of both plans is not, when *both* are well conducted, the most perfect method of conveying religious truth to the minds of the young. A catechetical answer, if well drawn, not only helps the memory of the learner, but aids his understanding

too; it is the rays of many separate passages of Scripture converging at a point, which reflects back its light upon the very source whence it is derived. It is the abuse of these helps, not their use, that is to be discouraged. Our generation is rich in advantages of another kind—I mean those numerous interrogatory exercises upon the Scriptures which have been published for the instruction of the young, and which leave the present generation of parents still more inexcusable if they neglect the religious education of their children. It is to be recollected, however, that the communication of knowledge is only *one part* of a religious education. The head may be attended to, while the heart is neglected; and it is the obvious tendency of this age to carry on the one far in advance of the other. It is the mistake of the people in the world, in the business of general education, to attach more importance to literature and physical science than to virtue; and no less the mistake of pious people, in their systems of religious education, to be more in earnest in communicating scriptural knowledge than in forming the religious character. Here, then, is the defect to be supplied, a want of deep anxiety, and judicious, persevering, and prayerful effort to train up our children in the way they should go, and to prepare them to become members first of the church on earth, and then of the church in heaven.”

A BIT OF ADVICE FOR CHILDREN.

“You were made to be kind,” says Horace Mann, “generous and magnanimous. If there is a boy in the school who has a club-foot, don’t let him know that you ever saw it. If there is a poor boy, with ragged clothes, don’t talk about rags when he is in hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him a part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs, and no more talents than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him, and request the teacher not to punish him. All the school will show by their countenances how much better it is than to have a great fist.”

A CHILD'S FAITH.

A beloved minister of the Gospel was one day speaking of that active, living faith, which should at all times cheer the heart of the sincere follower of Jesus, and related to me a beautiful illustration that had just occurred in his own family.

He had gone in a cellar which in winter was quite dark, and entered by a trap door. A little daughter, only three years old, was trying to find him, and came to the trap door, but on looking down all was dark, and she called:

“Are you down cellar, papa?”

“Yes; would you like to come, Mary?”

“It is dark, I can’t come down, papa.”

“Well, my daughter, I am right below you, and I can see you, though you cannot see me, and if you will drop yourself I will catch you.”

“O, I should fall; I can’t see you, papa.”

“I know it,” he answered, “but I am really here, and you shall not fall, nor hurt yourself. If you will jump, I will catch you safely.”

Little Mary strained her eyes to the utmost, but could catch no glimpse of her father. She hesitated, then advanced a little further, then summoning all

her resolution, she threw herself forward, and was received safely in her father's arms. A few days after, she again discovered the cellar door open, and supposing her father to be there, she called :

"Shall I come again, papa?"

"Yes, my dear, in a minute," he replied, and had just time to reach his arms towards her, when, in her childish glee, she fell shouting into his arms, and clasping his neck, said :

"I knew, dear papa, I should not fall."

Obituary.

MR. JOHN GRAHAM.

The name of the excellent man, to whom the resolutions which we publish below have reference, is worthy of everlasting remembrance. His sincere and unaffected piety, his honest kindness, his perseverance and diligence in doing good, his meekness of disposition and modesty of deportment, made him very dear to those who knew him. After having been, for many years, a very exemplary teacher in the Sabbath School of the First Reformed Presbyterian Church, in this city, he removed to Kensington, and became a valuable member and ruling elder of the fifth church. His death was unexpected, but he was not unprepared for it, and while his bereaved widow and helpless little ones, with many sympathizing friends, lament his loss, he has, no doubt, as a "good and faithful servant," "entered into the joy of his Lord."

[For the Banner of the Covenant.]

Proceedings of the Sabbath School Association of the Fifth Reformed Presbyterian Church, Philadelphia.

At a stated meeting of the Sabbath School Association, in connexion with the Fifth Reformed Presbyterian Church, Kensington, the following preamble and resolutions were unanimously adopted, viz.:—

Whereas it has pleased God, in his mysterious, but all-wise Providence, to remove from us, by death, Mr. JOHN GRAHAM, who was evidently in the vigour of manhood, enjoying the confidence of the members of the congregation, and whose services, as *Ruling Elder, Sabbath School Teacher, and member of this Association*, had already won for him esteem. Therefore,

Resolved, 1st. That in the decease of Mr. Graham, we recognise the loss of one whose attendance on the duties of religion, and modest deportment, furnished many pledges of future usefulness in the church.

Resolved, 2d. That we will ever cherish the most grateful recollection of his numerous excellent traits of character.

Resolved, 3d. That we sincerely sympathize with his bereaved family in their irreparable loss.

Resolution, 4th. That a copy of these resolutions be sent to the *Banner of the Covenant* for publication.

ROBERT STEENSON, *President.*

ROBT. JOHN LA MONTE, *Sec'y.*

Miscellaneous.

We are glad to resume, with the following article, the pithy but very interesting and valuable sketches of India by Rev. J. Caldwell.

[For the Banner of the Covenant.]

SCRAP NO. 4.

A FEW DETACHED HINTS RESPECTING THE ABORIGINAL INHABITANTS OF INDIA.

The purport of my last scrap was that the Hindoos were not by any means to be considered the primitive inhabitants of this country. That, on the contrary, they must be viewed in the light of invaders, and that possibly the period of their invasion was not of much, if of any, earlier

date than the commencement of the Christian era. In this I purpose making a few isolated statements respecting the aborigines of India.

In this as in every other portion of the history of the people of this country we are left, in a measure, to conjecture. It is now generally, if not uniformly considered that the aborigines of India are the "Hill Tribes" that are found throughout the mountainous districts of India, particularly in the central and southern portions of this country. The cause of their expulsion from the Plains, which some of these tribes to this day claim as their own, may have been analogous to that of the expulsion of the ancient Britons to the mountainous districts on the west of England by their Anglo-Saxon invaders.

The principal of the Hill Tribes in Central India are the Khunds, the Koles, the Bhils and the Santals. A detailed account of these tribes might be interesting to some, but as this would not comport at present with my plan in these scraps, I must content myself with a very general and succinct description of them.

The different dialects of these tribes all bear, it seems, a strong resemblance to one another, but they have scarcely a word in common with the dialects of the population of the plains. They have no literature, no system of laws, nothing resembling science, in all of which the Hindus, as may hereafter appear, have been, and to some extent are still, equal to some of the European nations.

In order, however, to give a more definite view of this singular people, I shall here introduce one of the customs and practices of one of the tribes—that called the Khunds, which may serve as a sample of all.

They believe their forefathers to have been possessed of the lowland country "from the beginning," and that they were expelled thence by the more powerful people whom we call Hindus. Their present locality is chiefly in the mountainous portion of the Province of Orissa, south of Bengal.

They have distinction of classes amongst them, but know nothing of the system of caste which operates with such prejudicial effect upon the Hindu population.

In their domestic and other relations, as might be expected, they practise many rude customs, but, as has been intimated, it is not intended at present to enter much into detail in these particulars. This may be done at some future period, if I am spared.

Drunkenness prevails amongst them to a most alarming extent; and this vice is by no means confined to the lower classes. Their chiefs, it seems, are most addicted to it. Hence frequent and bloody quarrels occur.

Their social organization and government are quite primitive. A man's father, they hold, is his God, disobedience to him is a great crime. Each village has an Abbaya or Patriarch, who is considered the lineal descendant of its founder. A number of adjacent villages constitute a district, over which presides a patriarch of a higher order. A cluster of adjoining clans constitute a loosely coherent *federal group*, which is presided over by a federal patriarch who, however, seems to exercise little more than nominal authority. The patriarchs of the different grades, when occasion requires, act the part of priests.

They seem to have some indistinct impressions of a Supreme Being. Their principal object of worship, however, appears to be the goddess

of the earth. She is worshipped by human sacrifice.* Besides this mock deity, they pay some kind of adoration to various other gods, such as the "god of arms," "god of hunting," "god of the forest," &c.

Let the above suffice as a sample for the present, of one of the most peculiar nations in the world, the Hill Tribes of India.

I neglected to mention in the proper place, that female infanticide is practised to a great extent amongst one of the tribes. Some of their unspeakably revolting practices in connexion with human sacrifices I give in the note below.

[For the Banner of the Covenant.]

QUESTIONS FOR BIBLE CLASSES.

Which is the oldest book in the world?—Is it of the Bible as a whole or only of a part of it, that this is true?—Which book of the Bible is supposed to be the oldest?—Is the Bible the best book in the world?—Is not this true of all its parts?—What makes the Bible

* "The Meria pújá, or human sacrifices, take place in succession, once every year, amongst the confederate Mútás. The victims are brought from the low countries, or from some other distant part, and sold to the Mútás, where the sacrifices are performed. This cruel ceremony is thus performed. When the appointed day arrives, the Khunds assemble from all parts of the country, dressed in their finery, some with bears' skins thrown over their shoulders, others with the tails of peacocks flowing behind them, and the long winding feather of the jungle cock waving on their heads. Thus decked out, they dance, leap and rejoice, beating drums, and playing on an instrument not unlike in sound to the Highland pipe. Soon after noon the Jani, or presiding priest, with the aid of his assistants fastens the unfortunate victim to a post which has been firmly fixed in the ground, and there, standing erect, the person suffers the cruel torture (humanity shudders at the recital,) of having the flesh cut from his bones in small pieces by the knives of the savage crowd, who rush upon him, and contend with each other for a portion. Great value is attached to the first morsel cut from the victim's body, for it is supposed to possess greater virtues, and a proportionate eagerness is evinced to acquire it; but considerable danger to the person of the operator attends the feat, for it happens also that equal virtues are attributed to the flesh of the fortunate holder of the first slice. To guard against so disagreeable an appropriation, a village will perhaps depute one of its number to endeavour to secure the much-desired object, and they accordingly arm him with a knife (mereri;) they also tie clothes round him, and, holding on by the ends, at the appointed signal, rush with three or four thousand more at the miserable sacrifice,—when, if the man should be successful in his aim, they exert their utmost efforts to drag him off from the crowd. Should he escape unhurt, the whole town turn their faces to their homes; for, in order to secure its full efficacy, they must deposit in the fields, before the day has passed, the charm they have so cruelly won."

The intention of these infernal rites, it is said, is to propitiate the earth and make it fruitful. How horrible the scenes here presented, so long practised almost within sight of the European station, and yet none knew it till the recent insurrection. At Guddapur another and equally cruel sacrifice frequently precedes the former already described. A trench is dug seven feet long, over which a human being is suspended alive, tied by the neck and heels by cords fastened to stakes at each end of the trench; so that, to prevent strangulation, the miserable being holds himself up by the hands on each side of this grave. The monster acting as priest, comes, and with an axe inflicts six cuts from the back of the neck to the heels, at equal distances, repeating the numbers, one, two, three, &c., as he proceeds; and lastly, he decapitates the wretched being, whose mangled body is then suffered to drop into the grave, and is covered with earth by the multitude. Several persons intended as victims have been rescued besides the one now with me. There are several children at Chutterpur plucked as brands from the burning. They are now under the protection of Mr. Stevenson. May they return again another day to these "hills of darkness," and teach these wretched savages the way of eternal life!

the best book in the world?—Is it because it contains the revelation of mercy to fallen man, it is the best of all books and is called emphatically, *the book* or the Bible?—What are some of the things of which the Bible first makes mention?—Is not the narrative of the world's creation, a most important and interesting one?—There was a time, then, when the world did not exist?—A time when there was no man, nor even angel?—Who created all things?—Did the creation of any thing or of all things add to the happiness of God?—Is not God infinitely happy? Is not this owing to his infinite holiness?—Was it then for his own great glory, that he created all things?—Prove it. Rev. iv. 11; Rom. xi. 36. Is not the same power which created all things necessary for upholding all things?—Prove it. Heb. i. 3.—In what time did God create all things.—By what did he create all things?—In what state did he create all things?—Prove it. Gen. i. 31.—Could not God have created all things in less time than six days?—Did the exercise of creative power for six days in the least diminish or impair the attribute?—It was for wise and benevolent ends, was it not, that God exemplified labour during six of seven days?—The wisdom and the goodness of God, as well as his power are manifest, are they not, in the gradual advancement of the work of creation?—What did God do on the seventh day?—What did he call it?—Is the word Sabbath a Hebrew term signifying rest?—Is it not likely that the term Sabbath, had reference to the sacred observance enjoined concerning the seventh day of the week?—Was not the institution of the Sabbath of the utmost importance to man, and highly calculated to promote the glory of God?—Whether was man made for the Sabbath or the Sabbath for man?—See Mark ii. 27.—Is it not then, very ungrateful as well as wicked, to neglect and desecrate so important and holy an institution?—On which day of the six was man created?—How many human persons did God at first create?—Which of the two was first created?—What did he call the man?—What does the name Adam signify?—Was the woman made directly, as the man was, of the dust of the ground, or was she made of a portion of the man's side?—What did God do with the man during the creation of the woman?—Did not this suggest to Adam the idea of an important relationship in which man and woman were afterwards to be placed?—What was it?—Were the first pair immediately placed in this relationship?—Marriage, then, is an institution as ancient as the primeval rectitude of man?—What did God bid them do?—Give the words.—Why did Adam name his wife *Woman*?—What does the name *Woman* signify?—Did God subject our first parents to any law?—What was it?—Where was it written?—In whose image was man created?—Was the woman also made in the image of God?—Whether was it in respect to their bodies or minds, that they were made in the image of God?—What were the properties of this image?—Were these properties in our first parents entirely free from sin?—They were, then, happy whilst in the exercise and possession of these properties of mind, were they not?—Where did God place our first parents, thus created and happy? Where is the garden of Eden? In what part of the Asiatic continent is Mesopotamia? Did the country take this name because it lay between two great rivers? Do they continue to flow there yet? What are they called? Into what sea or ocean do the Euphrates and Tigris empty themselves? What great city stood near their confluence? Does Babylon stand there now? On what account was it destroyed? Was it near where the

Euphrates and Tigris fall into the Persian Gulf, that the garden of Eden was situated? And there, by God's providence, the first man and woman were placed? Did this garden of pleasure abound with every thing necessary for their comfort and happiness?—What were they to do there?—Had they full liberty to use every thing which the garden contained?—Were they created with inclination to good?—Did God leave them with any disposition of nature, to evil?—Would it have been in accordance with God's character to do so?—They had ability to stand, had they not?—But were they confirmed in that ability?—They were, then, left to the perfect freedom of their own will?—But they were not necessitated to do evil?—By what stipulation was their fidelity tried?

[To be continued.]

[For the Banner of the Covenant.]

THORN GROVE CONGREGATION, ILLINOIS.

In the November No. of the Banner, I notice some very sensible suggestions over the signature of "Immigrant." It is intimated that many of the members of the Reformed Presbyterian Church in Ireland and Scotland, are designing to remove to America, and that it would be desirable for them to have some definite information respecting the different localities of our church throughout the country. As these suggestions are important, it is presumed that suitable information will be forwarded from each congregation, especially in newly settled districts.

Information is asked respecting the following particulars, viz.: Locality, health, price of farms, market, wages, and route.

1. Thorn Grove Congregation is located in Northern Illinois, in Cook county. The church edifice stands twenty-seven miles from the city of Chicago, on the main south road.

2. Health. Our citizens generally enjoy excellent health; indeed, I never resided so long in any locality where I witnessed less indisposition.

3. Price of land. Farms can be purchased *now* on very reasonable terms, owing to the fact that a number of our citizens, who have no great love to any church, and, perhaps, least of all to the Reformed Presbyterian, are anxious to sell out, that they may find society elsewhere more congenial to their character. Good land can be bought, sufficiently near to the church, at from three to ten dollars per acre. The land is excellent, yielding to the industrious and frugal husbandman not only a competence, but an abundance.

4. Our market is Chicago, a city, as to commercial importance, doubtless second to none in the north-west. Two railroads are expected shortly to pass, not far from our neighbourhood, into the city. This will greatly increase the value of property, whilst our citizens, from their proximity to market, will be perfectly independent of all monopoly.

5. Wages. Good farm labourers receive about ten or twelve dollars per month during the year.

6. Route. By canal, railroad and lakes, to Chicago.

The members of our little congregation here are chiefly from Ireland and Scotland. Should any of the friends of the Reformation in those venerated lands, be directed to our midst, we will extend to them a

hearty welcome, as *co-workers* in displaying a banner because of truth. The lever of the gospel is much needed throughout this vast and rapidly populating north-west. It is pleasing, however, to witness the progress that our cause has already made in this region. By referring to an old note-book, I find that, about nine years ago, on December 5th, 1841, the first sermon, from a missionary of the Reformed Presbyterian Church, was preached in a log-cabin, near Elgin, on Fox River. In sight of that cabin, yet standing as a monument of other days, there is a neat church edifice, where the congregation, under the pastoral care of the Rev. James Pearson, now worship the God of their fathers. And what is peculiarly pleasing to contemplate, is the fact that, at the late settlement of the pastor there, after his ordination, there were present *nine* ordained ministers of the R. P. Church. Where, but a few years ago, the name Covenanter was unknown, we now see four congregations with settled pastors, viz., at Rock Prairie, Wis.; at Washington, Kane county, Ill.; in Chicago, and at Thorn Grove. In looking at these things, we find abundant reason gratefully to appropriate the language of Samuel, and say, "Hitherto hath the Lord helped us."

[For the Banner of the Covenant.]

MONMOUTH CONGREGATION, ILLINOIS.

In the November No. of the Banner, I notice an article headed "A Suggestion," in which it is stated that many of the members of the Reformed Church, in Ireland and Scotland, are now making preparations for coming out here in the spring, and it is proposed for some member of each of the western congregations to give a short account of the locality. In answer to this request, I now propose to give you a short account of one of the congregations of Northern Illinois.

In the fall of 1847, a congregation was organized at Monmouth, Warren county, Ill., by the Rev. Mr. Harshaw, in connexion with the R. P. Church, and we have had supplies of gospel ordinances occasionally since that time. We have been visited by several of the ordained ministers and licentiates of our church. We have purchased a lot in Monmouth, and have materials collected for erecting a house of worship. We expected to have had it up before this time, but owing to some derangement in the business of the contractors, it has been delayed. And we have now made a call upon one of the licentiates of our church to become our pastor.

In regard to this part of the country, I believe it is as healthy as any part of any of the western States, and inferior to none for farming purposes. We have vast Prairies here, the remarkable productiveness of which, I believe, is never doubted by any who have explored them, or witnessed the very abundant crops of corn, wheat, oats, rye, barley, hay, &c., usually raised here.

Farms may be bought in this part of the country for from six to ten dollars per acre. Our place of market is Oquawka, on the Mississippi river, distant from Monmouth seventeen miles. The demand for farm labour here is very great. Several men would find employment in our immediate neighbourhood at from twelve to fifteen dollars per month. The proper way to travel from Philadelphia to Monmouth would be from Philadelphia to Pittsburgh by railroad and canal, from Pittsburgh to St. Louis by steamboat, and from St. Louis to Oquawka.

TEMPERANCE STATISTICS.

From the report of Mr. Meredith, late Secretary of the Treasury, we take the following statistics of the imports of wine, brandy, spirits and malt liquors into the United States for the year ending June 30, 1848 and 1849.

	1848.		1849.	
	Gals.	Value.	Gals.	Value.
Madeira wine	44,634	\$21,630	193,971	\$105,302
Sherry	215,764	109,983	170,794	128,510
Sicily	190,294	67,364	130,851	32,231
Port wine	501,123	170,134	711,268	272,700
Claret	1,227,071	221,416	1,912,701	263,830
Red wines	781,073	180,928	994,458	221,177
White wines	840,687	193,358	971,885	210,139
Brandy	1,379,111	1,135,089	2,064,091	1,347,514
Spirits	676,693	327,493	796,276	327,967
West India spirits	228,671	75,943	542,492	145,774
Beer, Ale, Porter,	169,290	122,704	198,770	148,321
Total,	6,245,431	\$2,626,042	8,687,567	\$3,203,471

This is a fearful increase in the use of ardent spirits, and there seems from the report to have been a constant increase in their consumption for many years back. These statistics do not present a favourable indication of good effected by temperance societies. But our hope and belief is that their efforts have resulted in a great decrease in the consumption of our domestic ardent spirits. How much whiskey is made in the United States, and whether its production is increasing or decreasing, we cannot tell. The present census takes no notice of it.

(From the American Messenger.)

THE COMMANDMENTS OF MEN.—The Catholic Herald says, that Catholics do not pretend that the Scriptures enjoin the celibacy of the clergy, or the duty of praying to the Virgin Mary, “and it is ridiculous to challenge them to produce Scripture for that which they do not base on Scripture.”

PULPIT GEM.—The Home Missionary says, “Not long since a preacher in Missouri took for his text the words, ‘Let there be no *scheme* in the body.’ ‘Brethren,’ said he, ‘some who pretend to be ministers of the gospel are great *schemers*; but the apostle Paul forbids them in the text. There is the Sabbath-school scheme, there is the Tract scheme, there is the Bible scheme.’ He went on abusing these schemes, till at length one of the congregation called out, ‘No, brother B——n, you have got that word wrong. It is not *scheme*, it is *skism*’—schism. 1 Cor. xii. 25.”

NOTHING LOST BY KINDNESS.—A Colonel Daniels, who recently died in England, bequeathed to a “certain bookseller in New Haven, Connecticut,” whose name he did not remember, £400,062. He gives as a reason, that ‘the said bookseller showed me many marks of kindness and courtesy, and visited me during a sickness of several days.’ “Be not forgetful to entertain strangers,” says Paul; “for thereby some have entertained angels unawares.”

DR. SUTTON’S LEGACY.—This veteran missionary said, at the religious services that were held on the ship just before he sailed for Orissa, that he could comprise all he wished to say in two sentences. First, Let each one, first of all, secure an interest in Christ for himself: and secondly, Let every one do all in his power to bring as many others to Christ as he can.

BE CIVIL, BOYS.—A gentleman travelling in a hot summer’s day requested a boy to draw a bucket of water for his horse, as it was difficult for him to dismount. The lad promptly seized the bucket, and soon brought a supply of water. The traveller was pleased with the cheerful temper and courteous manner of the youth, and inquired his name. Some time after having occasion for a clerk, he sent for him, gave him a profitable and responsible place, from which he rose to the chief magistracy of one of our cities.

BALAAH'S SWORD.—A Frenchman, who was exhibiting some sacred relics and other curiosities, produced among other things, a sword, which he assured his visitors was “De sword dat Balaam had when he would kill de ass.” A spectator remarked that Balaam had no sword, but only wished for one. “Ver well, dis is de one he wished for!”

A SIGNIFICANT FACT.—In 1848 thirty thousand persons were arraigned in England for criminal offences, nearly nine tenths of whom were illiterate: a tenth only could read and write; and but 81 out of the 30,000, had received an education of the higher kind.

OVERCOME EVIL WITH GOOD.—In the autumn of 1848 the French Protestant Foreign Missionary Society sent an appeal to the Churches in this country for their missions in South Africa, which were suffering for want of funds. Copies of the appeal reached the Sandwich Islands about the time the French made their ruthless assault upon Honolulu. The results of this appeal have been as follows. From the United States, \$371; from Canada, \$15; from native churches at the Sandwich Islands, \$529 83.

HUMAN GLORY.—The remains of Daniel O'Connell are held in pledge by the proprietors of the burial-ground where they are at present, they having never been reimbursed for the expenses of removing them from Genoa, where he died.

IRISH GENEROSITY.—The money sent by the Irish emigrants in America to their starving relatives at home equals, it is said, the whole of the Irish poor-rates.

Foreign Missions.

For the Young Readers of the Banner of the Covenant.

“THE RAMZAN.”

MY DEAR YOUNG FRIENDS,—To-day (July 29th) is the 17th of the Mahommedan month Ramzán, the most noted of all the months in their year.

A brief account of the manner in which this month is observed throughout the Mohammedan world, will not, I hope, be devoid of interest to you. With this view I propose devoting a part of this sheet to a short notice of what comes under our own immediate observation during this important period of the year, among the Mohammedan population around us. It is necessary, my young readers, to keep in mind that a great mass of the people in India are Musselmans, particularly in the “North Western Provinces,” where our lot is cast. In our own city of Saharanpur nearly one-third of the entire population are of this class; hence we are continually brought into contact with them, and a knowledge of their religious observances becomes as essential to the missionary, as an acquaintance with the idolatrous practices of the Hindus.

The word Ramzán is the Persian form of the Arabic Ram'dán or Ramadán, and is the name by which the ninth month of the Mohammedan year is here designated. You may be here disposed to ask, “To which of our months does it correspond?” A direct and exact answer to this question may appear somewhat contradictory, but a little explanation will help you to understand it. “The Ramzán” corresponds to *none* of our months, and yet it corresponds to *all* of them. It is constantly shifting its position. At one time it occurs in the heat of summer, at another in the cold of winter, again in the spring, and again in autumn, and except you are made acquainted with the Mohammedan method of calculating time, it will be rather difficult for you to account for these variations. The Mohammedan month is lunar, and invariably commences from the time at which the new moon

is first seen. Hence it sometimes occurs, that, owing to the cloudy state of the atmosphere on the evening when the moon should first make her appearance, she is not seen, and the existing month is thus prolonged, to the great injury of its successor, which necessarily loses a portion of time to which it was justly entitled. Twelve lunar months consisting of twenty-nine days and a fraction, or, as is the usual method of reckoning, consisting alternately of twenty-nine and thirty days, make the Mohammedan year much shorter than our solar year; hence the continual variation of their months, with reference to the seasons.

“In sixteen years, what now corresponds to our summer will have shifted into the place of winter, and in the thirty-third year it will again occupy its original position.”

This system of calculation is precisely the same as obtained among the ancient Arabs previously to the time of Mohammed, with this exception, that the commencement of the former Arabian year was rendered uniform, in point of time, by a regular system of intercalation. This attempt at uniformity was not destined to continue. To the superior sagacity of the Arabian prophet it appeared highly objectionable, and was by him condemned as a remnant of Idolatry! Thus, while wise men, in other countries, endeavour to fix the commencement of each year at a certain period of time, by observing the annual revolution of our globe and other like calculations, the founder of Islamism, condemning all such practices as *grossly idolatrous!* has given to his followers a monthly calendar, as uncertain in its indications as the ever-varying phases of the *Satellite* by which it is regulated. So much for the time-table of our Mohammedan neighbours. Let us now turn to the starting point. I have said that “the Ramzán is the most noted of all the months in the year.” Wherefore so remarkable? It is the great Mohammedan *Lent*. Throughout the entire of this month, every follower of the Prophet is under obligation to *fast* from before sunrise till after sunset. During this time the use of all kinds of food and every species of drink is imperatively prohibited. Smoking, snuffing, chewing tobacco, pán, or Betel leaf, &c., &c., or the admission of any substance into the system, all come under the same ban of prohibition. So strict is the law that during the time of *fast* the face must not be washed, lest some water should enter the *nose* or the *ears*, and, except in particular cases, not even the hands must be allowed to come in contact with water. The very inhalation of the fumes of cooked food sends the delinquent to his ablutions and extra prayers.

During the continuance of this *fast* the *law* enjoins the constant attention to devotional exercises, or as much time to be spent in prayer as is consistent with the daily avocations of the individual. An exception to the general rule is made in behalf of the sick and travellers, but these are obliged to number the days of the Ramzán on which they have eaten, and make up for the allowance by fasting at another time, and distributing alms to the poor. If a person commit a single transgression against the law, he is obliged to fast a whole day, and feed five beggars during the same period of time. Graver offences are visited with weightier punishment. If a traveller has sufficient strength to endure the fast, he is obliged to keep it, and if he ride on horseback, or in any conveyance, he must rigidly abide by the law.

Before sunrise and after sunset full and unreserved license is granted

for the indulgence of all the sensual appetites, so that in most cases when the day has been spent in so-called devotion, the night is spent in "revelling and wantonness."

I think I hear you now put the question, How is this month *actually observed* by the masses of the people? I answer,

(1.) Many, and this, too, a numerous class, make no pretensions to its observation, but eat and drink as at other times. These are, however, looked upon by the "faithful," as Christians look upon nominal Professors who attend to none of the requisitions of the Divine law.

(2.) A second class sometimes observe the fast, and sometimes do not, according to circumstances. This class possess very elastic consciences, and adapt them to what an Englishman would call a "sliding scale" of moral obligation—always *right* in their *own* estimation.

(3.) There is a third class who pretend to keep the fast, but who, it is well known, both eat and drink in private. I fear this is a large class, and all that can be said about them is, that they are guilty of wilful deception, to which they reconcile their consciences as best they can.

(4.) There is still a fourth class composed of the "faithful," who do actually observe the requisitions of the fast to the best of their ability. Among these are found the most bigoted section of this people, and those who, according to our ideas, approach nearest the ordinary standard of moral honesty current among men of the world.

Still, the great mass of the Mohammedan community, and especially the "working classes," look upon the approach of the Ramzán as a great calamity. As the last day of the Shaban (preceding month) draws to a close, and the time for the appearance of the moon approaches, a sullen gloominess seems to steal over the faces of the people, and they cast involuntary furtive glances towards the western horizon, wishing earnestly that some dark cloud may intervene to hide her tiny visage, and thus put off the fast a day longer. When she actually discloses her slender form, she is received with a kind of settled resignation to the award of *fate*, and the ear is saluted with such expressions as the following: "Whatever is written in fate must happen." Should the moon be obscured on the first night, the *law* is, to count thirty days in the preceding month, and then commence the fast, but as errors sometimes occur in this calculation, it has happened, even in the time of the prophet, who ought to have known better, that the moon of the Ramzán has been two or three days old before the fast commenced. During the continuance of the fast, poor *labourers* suffer very much. Just fancy men exposed for eleven weary hours at hard labour under a sun that raises the thermometer to 120° to 125°, think of these poor men all this time without the slightest refreshment, with parched tongues and a burning thirst consuming their vitals, suffering the keen bitings of an insatiable appetite, and yet refusing to touch, taste, or handle any thing that might alleviate their agony. I have seen the masons who were building our church, during the first few days of the Ramzan, almost wild with suffering. They licked their parched lips with a dry tongue, their eyes as red as fire, and towards evening their heads drooping upon their breasts as if unable to support life much longer. In those days they were able to accomplish very little work. Most of them after a few days gave up the fast, preferring a breach of the law to risking their lives. I have seen other

poor men wash their hands and arms in cold water, and I have watched the burning passion pictured in their voracious looks, and yet, though urged to transgress by a worse than Tantalus desire for the pure element, they, with a noble determination, resisted the temptation, and stood faithful to their sense of duty.

This year the heat of the first five or six days was excessive, and the sufferings of the people so great, that in the evenings many died, from the effects of drinking too much water. A number of deaths occurred in this city from the above cause, together with a fear of famine which some time ago universally prevailed, owing to the scarcity of rain. And in consequence a great many of the people have ceased to observe their professional obligations, and we have not heard for some days of any deaths. What a burden do these poor infatuated men labour under! What sacrifices are they obliged to make to satisfy the greedy laws of a false religion! How should Christians value their privileges! The yoke of Christ is not so grievous as that of Mohammed. "His yoke is easy, and his burden is light." Let not, therefore, Christians suppose that they are the only people in the world who will suffer for conscience' sake. The poor deluded Musselman suffers annually far more bodily pain, for the sake of his religion, than do most Christians, and do not be surprised when I tell you that in these sufferings he is *perfectly* sincere, and honestly thinks he is doing God service.

But a question arises,—What effect has all this upon their moral conduct? I answer, without fear of contradiction, Very little whatever. You will hear the man who lives according to the strictest precepts of the Ramzan "take the name of God in vain," tell lies, give false testimony, and use the most obscene language, and find him too taking the property of his neighbour: in short, guilty of the vilest conduct, and all the while he would die rather than let bread or water enter his lips during the hours of fast. I do not here assert that the Mohammedan law does not forbid these things, I merely state what is here witnessed among the professors of that faith.

But every period of time, however long, must come to a close, and so does the Ramzan: but what a contrast between its introduction and exit. Countenances formerly sunk in low despondency, now brighten up with hope. The last day comes; long before night the western quarter of the heavens is anxiously scrutinized, and many a hearty prayer is offered, that those heaps of cumuli that cloud the horizon may speedily clear away. Evening approaches, and from behind a cloud appears the new moon of the month Shawal, (succeeding month.) Every heart now leaps with joy, every voice is raised in shouts of gladness. The wearied labourer forgets his toil, and hies him home, to join in the acclamations of friends. Crowds now assemble in every city and village, and rend the air with vociferous applause, cannons are fired, muskets flash, drums beat, and the dark vault of heaven is lighted up by an endless display of fire-works. The whole Musselman population seem as if emancipated from temporary slavery or imprisonment. The night is spent in rejoicing, and the following day is a great festival,—Eed, (the *Easter Sabbath* of some nominal Christians.) This day the entire population abandon their usual pursuits, and spend the time in feasting and merriment.

There is still one thing remains to be noticed in this connexion, viz. "the Shab Qadr," or "night of power." The Koran declares "that

this night is better than a thousand months." "On it the angels, and the *Spirit*" (query, What spirit?—Mahommed denies the existence of the Holy Ghost, and yet, I think, in this passage he inadvertently admits it,) "come down at the command of God to attend upon the "faithful," (Koran, chapter on the Qadr.) Whoever prays to God on this night is certain to have all his sins forgiven. Hence nearly the whole Mohammedan population spend this night in prayer in their mosques, no matter how they may have observed the other days of the fast. On this night I believe nothing is eaten by the faithful. It occurs on the night of the 26th day of the Ramzan, or properly on the 27th *night*. Mohammed appears to have had considerable difficulty in settling the night of the month that really was the "night of power." He was accustomed to look for it during the last ten days of the month, and that only in the odd numbers, such as the 21st, 23d, 25th, 27th, and 29th. Mohammed, as well as "Rory O'More," seems to have concluded that "There's luck in odd numbers." He was long uncertain on which of these nights it should occur; but his followers appear to have settled upon the 27th. The other odd numbers from the 13th up appear to be looked upon as peculiarly propitious, and the faithful spend a part of them all in devotion. On the night of the 15th it is said that "All the children of Adam to be born within the year are written down, and also those of them that are to die in it, and all the actions of the children of Adam are carried up to heaven in this night, and their allowances sent down."

I fear I have prolonged this to such a degree as to exhaust your patience, but it seemed necessary to mention all that I have noticed in order to give you an adequate idea of the subject. I hope the knowledge you from time to time derive in reference to the "faith and practice" of deluded men will cause you to love and value your own blessed privileges more and more. I hope to tell you more of the observances of the people of this land, as I become better acquainted with them. In the mean time, I remain faithfully yours,

July 29th, 1850.

JOHN S. WOODSIDE.

MISSIONS OF THE FREE CHURCH.

"The Free Church of Scotland has thirty-seven European missionaries and agents at different stations in India and Africa, and fifty-seven native ministers and preachers, or other agents, including converted Hindoos, Abyssinians, Mohammedans, and others.

In an institution at Calcutta, and its branch seminaries, there are about 2,000 children receiving instruction in divine things.

At Bombay there are about twelve hundred receiving Christian instruction, and at Madras about fourteen hundred.

At Poonah there are about five or six hundred attending the seminary, and the same number at Nagpur and Compte.

In Caffreland, in Africa, no fewer than sixty-three of the natives applied to the missionaries for baptism at one time.

At the Cape of Good Hope the average attendance upon Christian instruction is 500, and the number on the roll is about 900.

About six thousand of the rising generation in heathen lands are receiving Christian instruction, and are daily subject to Christian influences, in connexion with the missionary institutions of this branch of the Christian Church."

BOARD OF FOREIGN MISSIONS.—A BRIEF ACCOUNT OF THE STATION AT
SAHARANPUR, NORTH INDIA.

The following interesting account of the Saharanpur station was published not long since in the Pittsburgh Presbyterian Advocate. It is, we believe, from the pen of one who was himself for several years a devoted labourer in the mission field in India.

This is a large and flourishing town, one hundred and thirty miles south-east from Lodiana, and nine hundred and fifty miles north-west of Calcutta. It was occupied in 1836 by the Rev. J. R. Campbell and the Rev. J. M. Jamieson, and in some respects, is one of the most pleasant missionary stations in India. "The city has a population of 85,000; is well built, and surrounded by a beautiful canal of pure mountain water, brought from the Jumna river. It is also a European civil station, having a few English residents, who are generally favourable to religion. The most influential among them take an active part in promoting its interests. The suburbs of the city are interspersed with beautiful mango groves and richly cultivated gardens. On the eastern side there is a botanic garden belonging to the East India Company, containing forty acres, and surpassed, for beauty and variety, by none in India. In the cool of the day it affords a delightful resort. Its handsome walks and crystal streams, its lofty mountain pines and humble plants, its ever-fragrant flowers and tender exotics, commingling their beauties, throw a charm over the mind, mellow the heart, and call forth the best feelings of the soul."

The labours of the station were commenced under very favourable circumstances. Premises for a residence were obtained at a very low price, about half a mile north of the city, and belonging to them ten acres of ground, enclosed by a good hedge, containing a garden, a well, and a number of fruit trees, such as mango, lime, orange, apple and peach trees.

Having engaged a teacher, a school was opened on the 19th of January, 1837, with *three* scholars. In a few days others came in, some of whom studied their own language merely, and others sought an education through the English tongue. In a short time, however, it became evident that the location of the buildings was unfavourable to health, and that it was necessary to change to the other side of the city. A suitable site having been obtained at a very moderate expense, this was done in 1840, and, though it caused a temporary interruption to their labours, has proved to be a wise and judicious step.—Yet it has not secured the Mission from the inroads of disease. At no station has the influence of the climate been more severely felt. Both Mrs. Jamieson and Mrs. Campbell suffered greatly from it, which led ultimately to the removal of Mr. Jamieson to a hill station, and to the temporary return of Mr. and Mrs. Campbell to this country.

In 1838, the Rev. Joseph Caldwell and Mr. James Craig, and their wives, joined this station, and the latter, Mr. Craig, took charge of the English school, thus leaving his ministerial associates more free for their official duties. In December, 1839, Mrs. Caldwell was removed by death to her rest above, and in the summer of 1845, Mr. Craig was also taken from his earthly stewardship to a more perfect service on high. Mr. Campbell, also, at different times has been called on to bury five of his children in a dark heathen land. These trying events weighed heavily on the minds and spirits of the survivors, and, we trust, led to greater self-distrust and self-consecration to God. But the station was never abandoned. The High School was kept up, and a number of orphan boys, who were exclusively under the care of the missionaries, received instruction in it. Several of them became hopefully pious, and have rendered valuable assistance at this, and other stations, as native catechists. A church was organized, and a suitable place of worship erected.

where, from time to time, one and another of our Saviour's fold have been gathered in.

Two years ago, the Rev. Mr. Campbell, and Mrs. C., after a visit home, returned, with renewed health, to their old station, taking with them the Rev. John S. Woodside and his wife, as new missionaries. Since their arrival, a commodious building has been erected within the city, which serves both as a school-house and chapel for divine worship, and the labours of the station are prosecuted with brighter prospects than ever before. Two of the brethren are old and experienced missionaries, and with the blessing of God, it may be expected that, having passed through these fiery trials, the cause of Christ will make more rapid advances.

The brethren connected with this station belong to the "Reformed Presbyterian Church in the United States," and a large part of their expenses have been defrayed by that body. They have a separate Presbyterian organization, connected directly with the Synod in this country; but as missionaries, are related to the Board, just as those who belong immediately to the Presbyterian Church. They co-operate with entire unanimity and the utmost cordiality with the missionaries of our Presbyteries, in advancing our common cause. And we trust the day is not far distant, when that branch of Christ's church will have many men of kindred spirit in the foreign field.

In the vicinity of Saharanpur are two other large towns, which give to it additional importance, as a central point from which the Gospel may be planted around. The first of these is Dehra, a town of fifteen or twenty thousand inhabitants, and with a very favourable climate. It stands in the centre of a valley, about fourteen miles wide, which is formed by a serrated range of hills, running along the foot of the mountains. This valley is so much elevated as to be almost free from the hot winds which blow so fiercely over the plains; and the town is within thirteen miles of Missourie, an English Sanitarium, much resorted to in summer. It is also held as a civil and military station of the Company, so that supplies and medical advice could be easily obtained. The other place alluded to is Deoband, a large town of twenty thousand inhabitants, distant from Saharanpur twenty miles in an opposite direction. It is the centre of a rich and fertile district, has no English residents, but standing on the high road from Calcutta to Saharanpur is a public place, and near enough to the latter to obtain necessary supplies. There are also many other towns equally inviting in this great field. Oh, when shall they receive the bread of life?
R.

EXTRACT OF A LETTER FROM REV. J. S. WOODSIDE, DATED

Saharanpur, Sept. 4th, 1850.

MY DEAR MR. WYLIE:

I shall merely make this a reply to your very long and affectionate and welcome letter, of the 1st of July. It reached me exactly two months from the date on which it was written. Before proceeding to notice its contents, I may state that for the first time in my life, with one exception, have I been laid on a bed of sickness. I am to-day twenty-six years of age, and, except a slight attack of pleurisy, when about nine years old, I have never had, till last week, the slightest sickness. I have just recovered from a severe bilious fever, but still feel so weak that I feel it to be a trespass upon my powers of endurance to write. When first seized, I had a furious headache. This yielded under the application of twenty leeches to my temples, and the disease was in a few days subdued by the use of violent medicines. It is owing to the effect of the medicines I feel so weak. I trust that as God has been pleased to grant his blessing with the remedies used,

that by his continued kindness I may be speedily fitted for duty. While on this subject, I would suggest an effort to enable us to build a little house on the *hills* at Missouri or Landour, to which we could fly in case of sickness. Now, I think this is a matter of such importance as to be worthy of your consideration as a "*Board*." I do not know what sum would be absolutely necessary for an erection of the kind I refer to. Mr. Campbell could make an estimate, if required, very close upon the thing. I will here merely state my reasons for bringing this matter to your notice. (1.) We are within eight hours of a climate as good as England, and any ordinary case of fever *immediately* yields, when the patient is carried at once there. This fine climate is all lost to us, just because we have no place to which we could turn our heads when we reach it, except at an *expense* that frightens us from the *very idea*. If we had a small house, the property of *our own church*, we could fly to it as a place of safety.

(2.) But it is not only in case of absolute sickness that such a house would be valuable. My motto hitherto has been, and always will be, "Prevention is better than cure." Now if we had the house I speak of, we could spend a month during the sickly season whenever necessary, and my solemn opinion is, that this arrangement would be a vast gain. A portion of August and September spent in the hills, would re-invigorate our bodies, worn down (literally worn down) by the long, tedious, and oppressive heat. Some may object to this, and say, if we give you a house on the hills, you will make it a place of idleness, and stay there when you should be at your work. My only reply to this is, that if we are capable of this kind of conduct, we are not fit to represent the Reformed Presbyterian church on heathen ground, and you should call us home at once. But I believe more missionary labour would be done the year round by a vacation of a month every year. I think there is not one in all our missions, who would go to the hills when he *ought* to stay in the plains. It is thought here that Mr. Craig's life might have been spared, had he been sent at once to the hills. He staid till medicine had no effect on him. Last year our mission lost its *best female* member, Mrs. Rudolph, by *delay* in removing her. She died at the foot of the mountains. There is nothing I more dread than the medical treatment necessary in case of a severe fever. It would destroy the constitution of an elephant. The usual process is *salivation*, and once salivated, always salivated; the system becomes as susceptible of changes as mercury itself. Mrs. Campbell, as well as I, has had a severe attack, and my opinion is, that if she spends another entire season in the plains, she will be ready for another trip to America. I need say no more on this point. These loose remarks will show you what I mean; you can think over the matter, and if you can devise any scheme to meet the case, I think you will find it in the end a profitable expenditure.

Do you think you can send us another man for Delhi? I wish you could. We would never think of sending one man there; but if you could send us another immediately, we would be inclined to take a footing there. It is in many respects a far more important point than Saharanpur. In fact, this is an out of the way place, and we are lost here, compared with what we would be at the capital. I think there is surely some one who would come. I expect the Baptists will give us the church there, and other advantages would accrue from taking

possession at this time. I am heartily thankful for the very fine library sent us. It is indeed valuable, and I trust may be very useful here. Ever yours,
 J. S. WOODSIDE.

Ecclesiastical Proceedings.

[From the Coleraine Chronicle.]

ORDINATION AND SOIREE AT BALLYMONEY.

According to appointment, Mr. Marcus, nephew of the late illustrious Doctor Paul, was ordained, on Tuesday, the 15th October, to the pastoral charge of the congregation here, in connexion with the "Eastern Reformed Presbyterian Church." The interesting services connected with the ordination took place in the Town-hall, and commenced at 12 o'clock. The Rev. Drs. Alexander and Houston, and the Rev. Messrs. H. Austin and W. Close, of the Belfast Presbytery, and the Rev. Dr. Henry and the Rev. S. B. Stephenson, from the Derry Presbytery, were present on the occasion. The Rev. S. B. Stephenson, Milford, delivered a very appropriate and energetic sermon from Romans i., 15, 16—"For I am not ashamed of the Gospel of Christ." The Rev. Dr. Huston, Cullybackey, defended Presbyterian Church Government and Ordination, in a very lucid and powerful manner, and put the usual queries to the candidate; the ordination prayer was offered up by the senior Minister, the Rev. Dr. Alexander, Belfast. The charge given to the Minister and the people by the Rev. Dr. Henry, which was characterized by his usual pathetic eloquence. The whole of the solemn services of the day were attended to with the greatest apparent interest by a large and respectable congregation of various denominations of professing Christians.

SOIREE.*—At six o'clock, the Ball-room, tastefully decorated with evergreens interspersed with appropriate devices, and filled by an intelligent and influential assembly, presented a most animated appearance. About twenty ladies presided at the tea tables, and a large number of young men acted as stewards. Mr. Samuel M'Caughern, assisted by a few ladies and gentlemen, and a number of the members of the "Juvenile Total Abstinence Society," led the music. The singing was universally admired.—The Rev. Doctor Houston asked a blessing, and Doctor Alexander returned thanks.

Mr. James Nevin, Carnaff, was called to the chair, and introduced the Rev. John Paul Marcus, the newly-ordained Minister, to the meeting.

The Rev. James Usher gave an excellent address on "Education." The Rev. Doctor Henry advocated the claims of "Missions." The Rev. Wm. Close explained "The financial schemes of the Eastern Reformed Presbyterian Church." Mr. William Hopkins delivered an excellent address on the "Signs of the Times." The Rev. S. B. Stephenson gave a short but telling address on "The duty of Christians abstaining from all intoxicating drinks." The Rev. James Bryce was to have been present and advocate the claims of "Civil and Religious liberty," but, from an unavoidable cause, he could not attend. The Rev. Mr. Fitzpatrick, son-in-law to Mr. Bryce, was introduced to the meeting, and apologized for Mr. Bryce; he greatly regretted his absence on his own account, as he would have enjoyed so abundantly the pleasure arising from this delightful meeting. He made a number of touching and complimentary allusions to the former position of Covenanters, and contrasted them with the comfortable and happy circumstances under which they were now assembled. Mr. Fitzpatrick's remarks, which were peculiar

* We had not intended to publish the following account of the soiree, but as the printer has set it up, it may stand. It serves to show how our transatlantic brethren unite the religious service with the social entertainment. "The cup that cheers and not inebriates," forms frequently a very agreeable sequel to their meetings.—ED.

for good taste and great elegance, were received with marked approbation. Doctor Taylor, after glancing at the elegant arrangements of the Committee, and referring to the labours of the ladies who presided at the tea-tables, moved—"That the grateful thanks of the meeting be given to Mr. Nevin, for his appropriate and dignified conduct as Chairman," which was carried by acclamation.

The Ball-room was kindly granted by the Earl of Antrim for the soiree. His Lordship and the Countess of Antrim have laid the members of this congregation, in common with the inhabitants of the town, under lasting obligations, by their liberality and public spirit, since they came to reside in this country, and by which the links that bind the different classes of society together will be strengthened, for the protection of their common rights—the aristocracy of the country made truly noble—the middle classes successful—and the sons of toil happy.

LICENSURE OF MR. S. L. FINNEY.

At a meeting of the Philadelphia Reformed Presbytery, held Dec. 31st, 1850, Mr. S. L. Finney, who had previously delivered with approbation the usual pieces of trial, and had sustained a very satisfactory examination, was licensed to preach the everlasting gospel. It is expected that Mr. F. will remain in the city until the spring, pursuing his studies in the Seminary, and assisting to supply the Fifth Church, Kensington. The church may anticipate much benefit from his labours, accompanied by the Divine blessing.

Editorial.

THE PLEASURES OF WEALTH.

We have seen lately, an account of the annoyances and alarms to which the celebrated Jewish banker, Rothschild, was subjected, in consequence of his enormous wealth. He was frequently threatened with assassination by persons who wished to extort money from him, and his mind seems to have been so much disturbed that his immense riches gave very little real enjoyment. "You must be a happy man, Mr. Rothschild," said a gentleman who was sharing the hospitality of his splendid house, as he glanced at the superb appointments of the mansion; "Happy—I happy!" was the reply. "What! happy; when, just as you are going to dine, you have a letter placed in your hand, saying, 'If you do not send me £500 I will blow your brains out?' Happy!—I happy!" And the fact that he frequently slept with loaded pistols by his side, is an indirect evidence of a constant excitement on the subject.

We have heard similar accounts of the late American *millionaire*, Girard, from a very excellent person, who possessed a great degree of his confidence. Letters threatening him with death, unless he would send the writers some large amounts of money, were often received by him; and he was so much in fear of some attack being made upon him, that he kept arms in his bed-chamber, while he had also watchmen stationed at its door. There are, indeed, many instances, where we may see "riches kept for the owners thereof to their hurt." "A little that a righteous man hath, is better than the riches of many wicked." We should not seek to "lay up treasure upon earth," but to "make friends with the mammon of unrighteousness, that when we fail, they may receive us into everlasting habitations."

THE SUGGESTION.

We are glad to find that the suggestion in our November number has met attention. The communications from Thorn Grove and Monmouth, in response to it, will we hope be followed by similar short, clear, and comprehensive accounts of other localities no less inviting. Such statements will be useful, not only to brethren who may immigrate to this country from the land of our fathers, but to many in our own country whom various circumstances lead to change their residences. We trust the example set by the communication in this number will be followed by many others.

BIBLE CLASS QUESTIONS.

In our present Number we publish the commencement of an excellent series of questions for Bible Classes. They are from the pen of one of our most able ministers, who is distinguished not only for his theological knowledge but also for his indefatigable industry in his holy vocation, and especially for his attention to the young in his extensive charge. The plan on which they are formed, and which will be developed as they proceed, is novel, interesting, and eminently calculated to educe the doctrinal and historical truths of the Sacred Scriptures, and to fortify the mind against erroneous opinions. Their publication in the Banner will render their use practicable to a considerable degree, but it is designed if they should receive general approbation to publish them ultimately in a separate volume.

A MISSIONARY RETREAT AT LANDOUR.

We would call the particular attention of our readers to the suggestion in Mr. Woodside's letter in our present number in reference to the erection of a small house on the hills, to which the missionary brethren might resort when the fever prevails which is so fatal every summer in the plains. Humanity and Christian kindness concur with sound economy in recommending such a measure; indeed, when the remedy is so easy, we feel that it would be culpable not to employ it. The expense of a thousand or fifteen hundred dollars is nothing, compared with the preservation of their health, the prolongation of their lives, the continuance of their usefulness. As *all* may be lost if this be not done, we hope that the whole church will at once, and earnestly, take up the subject, and that the means required to effect the object will be speedily obtained. Who would not give assistance to save beloved brethren, who have sacrificed so much already in leaving a Christian land to live among the heathen, from constant exposure to severe suffering and premature death, and to protect the mission from the injury which it would sustain by the interruption of the labours of its members, or their removal altogether from the field of action?

Notices of New Publications.

THE BAPTIST ALMANAC, 1851. Phila.: American Baptist Publication Society. Pp. 48. 12mo.

By some neglect, the copy of this publication which was sent to us did not reach us until a few days ago, which will account for our delay in noticing it. We have examined it with much pleasure, and though we find in it, as might be expected, some things with which we cannot agree, we observe far more which we cordially approve of. Besides the usual astronomical tables and calendars, it contains a number of brief articles exhibiting and defending the peculiar views of our Baptist brethren, and also accounts of their various benevolent societies, newspapers, &c., &c. But we are glad to find that a large portion of the reading matter consists of valuable selections on experimental and practical religion. We regard it as a very useful and valuable publication.

THE CHRISTIAN PHILOSOPHER TRIUMPHING OVER DEATH. *A Narrative of the Closing Scenes of the Life of the late Wm. Gordon, M. D.* By N. Hall, B. A. To which is added a *Memoir of Dr. John D. Godman*. Philadelphia: Presbyterian Board. Pp. 250. 12mo.

We have in this book an interesting exhibition of the adaptation of evangelical religion to the intellectual and moral nature of man. The subject of the memoir was a physician in Hull, England, who was distinguished for his candour and liberality of thought, his love of truth and freedom, and his benevolent disposition. Although he was not a professor of religion, and received the eucharist only on his death-bed, he seems to have had his mind saturated with the truths of the gospel, and in the closing scenes of his life gave evidence of being a genuine believer. The form of Christian experience which his history exhibits is very interesting and instructive. The value of the work is much increased by the memoir of *Dr. Godman*, a person in whom earnest humble faith in the Lord Jesus Christ gave a bright lustre to brilliant natural talents and eminent literary attainments. This work would be very suitable for young men engaged in medical or scientific pursuits, who are so liable to be seduced from the practical duties of religion, and sometimes even from a belief in its most important doctrines.



The following work may be expected to contain a great amount of very valuable information. We learn that the Lectures excited great attention when delivered, and we are glad to find that by their publication many more will be benefited by them, and they will be preserved in a permanent form.

Will shortly be published by request,

EVANGELISM, CATHOLICISM, ROMANISM AND PROTESTANTISM.

Being the substance of a course of Lectures, recently delivered, on the *Purity, Decline, Apostacy and Reformation, of the Christian church*. Exhibiting the NOVELTY OF ROMANISM, in its chronological origin, development, progress, claims, spirit and doctrine;—and the ANTIQUITY OF PROTESTANTISM:—Demonstrating it to be the religion of the Bible, of the apostles, of the Greek and Latin Fathers during the first six centuries, of a chain of illustrious witnesses, extending from the sixth to the sixteenth century, of the British, Culdacan, Albigensian and Waldensian churches of the West, of the Paulician and Nestorian churches of the east.—And unfolding a true apostolic ministerial succession, independent of the church of Rome, from the days of the apostles until the days of Luther and Calvin. To which are added the statistics of Protestantism, Romanism, Græcism. Ammonianism, Copticism, and Abyssinianism, and a chronological table of ecclesiastical events. The whole illustrated by the Word of God, and authenticated civil and ecclesiastical history. By the Rev. John Borland Finlay, A. M., Ph. D., Pastor of the First Reformed Presbyterian Church, Wilhamsburgh, N. Y.

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